4:Grajdanzev--38 S-4 (no date) 1942 Formosan Aborigines
116, 241, 433, 454, 511, 464

"The Japanese sources quote the following figures as proofs of their economic progress: in 1938 the aborigines produced 34,079 koku of rice, they received ¥ 230,253 for sugar cane raised on their fields, and ¥ 52,713 for silk cocoons; they had 29,247 pigs, 8,142 water buffalo, 3,964 cows, and 11,766 goats. Eighteen thousand aborigines had deposits in post offices to the aggregate amount of ¥ 414,000 (1937). Let us examine these figures: 34,079 koku of rice for the population of 90,000 give about 0.3 lb. of rice per person per day, less than one-third the average for Japan, and it should be remembered that rice is the aborigines' foremost crop. When the same division is made of the 29,247 pigs and 11,766 goats, there is little more than one sen per day per capita. If one takes into considera-[sic] crops on the average brought ¥ 13 per year per family, or less than one sen per day per capita. If one takes into consideration the fact that numerous tribal chiefs have many more pigs, goats, savings, etc. than the average native, one may understand the poverty in which most of these 'former savages' now live in the new conditions. Here lies the real cause of their rebellious spirit. They cannot exist on what they have. They have no choice but to work for the Japanese, and the Japan Year Book informs us that there are now 32 per cent of them who 'are able to understand Japanese to the extent of performing some simple work'. "

15: U.S. Navy--32 [9] (no date) 1944 Formosan Aborigines
116, 464, 563, 461

"The aborigines have proved unsuited for factory work or routine work under confining conditions. Of 45,000 Ami tribesmen in the Karenko industrial area, only 1,000 are considered employable as factory workers. They are said (by the Japanese) to be only 60 percent as efficient as the Formosan-Chinese. Nevertheless, they are being employed to advantage on the hydro-electric projects in the mountains."

22: Wiedfeldt--35-36 F-5 (1913) 1914 Formosan Aborigines
116, 464, 586, 597 Atayal

Labor, however, is harder to get [MC: than land], and hence female labor, which the man generally has to provide, has a corresponding market value of from 25 to 30 ro-kosch-kaha [MC: ornamented clothing used as money]. This same value [36] serves as the basis of compensation when a marriage is dissolved. If elderly parents have no more unmarried children to help out in their household, they buy young people as laborers. If they have no means, the clan helps to make up the price. In every tribe, 60 to 70 children are sold in this way annually.

22: Wiedfeldt--36 [2] F-5 (1913) 1914 Formosan Aborigines
116, 464, 567, 597, 886 Atayal

Since the most common of all the contracts of our day, the labor contract, is not known of, either as a contract for service or for labor, the only possibility which ageing people have of getting the necessary labor to enable them to live is purchase. The expression "purchase" gives the wrong impression, and is merely used for the sake of brevity. Just as the price paid for a bride is compensation paid to the family for the loss of labor, so the purchase of children is more a question of adoption by compromise with the physical parents. Children thus acquired are considered real members of the family, and are in no way treated as slaves. For example, it never happens that a girl is bought for sexual purposes. The children are said never to run away. If they did, their family would have to pay back the money which they received for them.

22: Wiedfeldt--39-40 F-5 (1913) 1914 Formosan Aborigines
116, 43, 464, 592 Atayal

In spite of lack of good management, one may speak of an integrated Atayal economy, which, for all its crudity, corresponds to the economic ideal of complete self-sufficiency ...Atayal economy has a certain technical equipment, and recognizes real economic labor. It has values and prices; it has currency; and it has marketable wares for which there is supply and demand. [40] It consists of many uniform and individual domestic economies, which are based on the complementary labors of the men and women of the family, and in which a lack of labor is met by a money payment to the household. There is no such thing as supporting a family by labor brought in from outside.

22: Wiedfeldt--46-47 F-5 (1913) 1914 Formosan Aborigines
116, 464, 476, 592 Atayal

Measured by the standards of our present conditions, the Atayals lack the social relationship between employer and labor which has come into being by means of the labor contract, and by means of which the worker places his labor at the disposal of the employer in return for compensation. The Atayals know nothing about bringing outside labor in to help in their own households, nor do they understand the principle of mutual aid between neighbors... They only know how to manage with the labor supplied by the members of their own families and they increase the membership of the family if the need arises. The association of several clans for the purpose of hunting or fishing, and the [47] equal division of the booty among all can not be regarded as the beginning of the social institution of joint production, for there is no integration of labor. It may rather be regarded as a kind of economic union, and considered from this point of view, it would emphasize the difference between the poverty of Atayal life and the great number of economic organizations and unions that characterize our times.